HIJRAH TO SHAM

The hijrah of the strangers to Sham was in adherence to the path of Ibrahim (عَلَيْهِ ٱلسَّلَام) who established for them the tradition of declaring enmity and hatred towards the mushrikīn and their tawāghīt.

Abdullāh Ibn 'Amr (رضي الله عنه) said that,

Allah's Messenger (صلى الله عليه و سلم) said,

"THERE WILL BE HIJRAH AFTER HIJRAH. THE BEST PEOPLE ON EARTH WILL BE THOSE WHO KEEP TO THE LAND OF IBRĀHĪM'S HIJRAH. THEN THERE WILL REMAIN ON THE EARTH THE WORST OF ITS PEOPLE. THEIR LANDS WILL CAST THEM OUT, ALLAH WILL HATE THEM, AND THE FIRE WILL GATHER THEM TOGETHER WITH THE APES AND SWINE"
[hasan – reported by Imām Ahmad, Abū Dāwūd, and al-Hākim]

The Prophet's statement,

"AND ON THE EARTH WILL REMAIN THE WORST OF THE PEOPLE [TO THE END OF THE HADĪTH]" REFERS TO THE PERIOD AFTER "ALLAH SENDS THE PLEASANT BREEZE AND IT CAUSES EVERY PERSON WHO HAS SO MUCH AS THE WEIGHT OF A MUSTARD SEED OF FAITH IN HIS HEART TO PASS AWAY. THEN THERE WILL REMAIN ONLY THOSE WHO HAVE NO GOOD IN THEM WHATSOEVER"
[Sahīh Muslim]

In another narration,

"SO IT [THE BREEZE] GRASPS THEM UNDER THEIR ARMPITS, TAKING THE SOUL OF EVERY BELIEVER AND EVERY MUSLIM. AND THERE WILL REMAIN THE WORST OF THE PEOPLE, HAVING INTERCOURSE AS DONKEYS DO [IN FRONT OF OTHER PEOPLE AS THEY WATCH]. SO IT IS UPON THEM THAT THE HOUR WILL BE ESTABLISHED"
[Sahīh Muslim]

And in another narration,

“ALLAH WILL SEND A COLD BREEZE FROM THE DIRECTION OF SHĀM, SO NO ONE WILL REMAIN ON THE FACE OF THE EARTH WITH SO MUCH AS THE WEIGHT OF A MUSTARD SEED OF GOODNESS OR FAITH IN HIS HEART EXCEPT THAT IT TAKES HIM. EVEN IF ONE OF YOU WERE TO ENTER INTO THE CENTER OF A MOUNTAIN, THE BREEZE WOULD ENTER INTO IT, UNTIL IT TAKES HIM. THEN THERE WILL REMAIN THE WORST OF THE PEOPLE, WHO HAVE THE AGILITY OF BIRDS (IN THEIR HASTE TO COMMIT EVIL AND SATISFY THEIR LUSTS) AND THE WITS OF VICIOUS, PREDATORY ANIMALS (IN THEIR HOSTILITY AND OPPRESSION OF ONE ANOTHER). THEY DO NOT KNOW ANY GOOD, NOR DO THEY DENOUNCE ANY EVIL”
[Sahīh Muslim]

This pleasant breeze takes the souls of the believers everywhere on the earth: al-Hijaz, Iraq, Yemen, Sham, and so on. It will be sent forth a number of years after the demise of the Dajjal and the passing away of the Masih ‘Isa (عَلَيْهِ ٱلسَّلَام).

Shaykhul-Islam Ibn Taymiyyah (رحيم الله) said,

“ISLAM IN THE END OF TIMES WILL BE MORE MANIFEST IN SHĀM. […] SO THE BEST OF THE PEOPLE ON THE EARTH IN THE END OF TIMES WILL BE THOSE WHO KEEP TO THE LAND OF IBRĀHĪM’S HIJRAH, WHICH IS SHĀM”
[Majmū’ul-Fatāwā]

Ibn Taymiyyah (رحيم الله) also said,

“SO HE INFORMED THAT THE BEST OF THE PEOPLE ON THE EARTH ARE THOSE WHO KEEP TO THE LAND OF IBRĀHĪM’S HIJRAH, IN CONTRAST TO THOSE WHO PASS THROUGH IT OR LEAVE IT. THE LAND THAT IBRĀHĪM MADE HIJRAH TO IS SHĀM. IN THIS HADITH, THERE ARE GLAD TIDINGS FOR OUR COMPANIONS WHO MADE HIJRAH FROM HARRĀN (AN AREA OF IRAQ) AND ELSEWHERE TO THE LAND OF IBRĀHĪM’S HIJRAH, AND FOL- LOWED THE PATH OF IBRĀHĪM AND THE RELIGION OF THEIR PROPHET MUHAMMAD (صلى الله عليه و سلم). LIKEWISE, THIS HADĪTH CONTAINS A CLARIFICATION THAT THIS HIJRAH OF THEIRS IS EQUAL TO THE HIJRAH OF THE COMPANIONS OF ALLAH’S MESSENGER (صلى الله عليه و سلم) TO MADĪNAH, BECAUSE HIJRAH IS MADE TO WHEREV- ER THE MESSENGER IS AND LEFT AN IMPACT. AND THE LAND OF IBRĀHĪM’S HIJRAH, HAS BEEN MADE FOR US EQUAL TO THE LAND OF OUR PROPHET’S HIJRAH, BECAUSE HIJRAH TO MADĪNAH WAS DISCON- TINUED AFTER THE CONQUEST OF MAKKAH”
[Majmū’ul-Fatāwā]

Abdullāh Ibn Hawālah (رضي الله عنه) said that,

Allah’s Messenger (صلى الله عليه و سلم) said,

“MATTERS WILL RUN THEIR COURSE UNTIL YOU BECOME MOBILIZED ARMIES: AN ARMY IN SHĀM, AND AN ARMY IN YEMEN, AND AN ARMY IN IRAQ.” IBN HAWĀLAH SAID, “CHOOSE FOR ME [WHICH ARMY TO JOIN] IF I REACH THAT TIME.” HE SAID, “GO TO SHĀM, FOR IT IS THE BEST OF ALLAH’S LANDS, AND HE DRAWS HIS BEST SLAVES TO IT. AND IF YOU DO NOT, THEN GO TO YOUR YEMEN AND DRINK FROM YOUR WELLS. FOR ALLAH HAS GUARANTEED ME THAT HE WILL LOOK AFTER SHĀM AND ITS PEOPLE.”
[Sahīh reported by Imām Ahmad, Abū Dāwūd, al- Hākim]

So those who left their tribes – the best of Allah’s slaves – rallied together with an imām and a jamā’ah upon the path of Ibrāhīm. They gathered together in the land of malāhim shortly before the occurrence of al-Malhamah al-Kubrā, announced their enmity and hatred for the cross worshippers, the apostates, their crosses, their borders, and their ballot boxes, and pledged allegiance & promising to die for deen of Allah.

Then, they were opposed and forsaken by “the wise ones,” the “theorizers,” and “the elders,” who labeled them as being khawārij, harūriyyah (a branch of the khawārij), hashāshīn (a heretical ismā'īlī sect), the grandsons of Ibn Muljim (the khārijī who killed ‘Alī Ibn Abī Tālib), and the dogs of Hellfire!

So, if the Muhājirīn are the dogs of Hellfire, then who are the ones referred to in the hadīth as being “those who break off from their tribes” and “the best of Allah’s slaves”?

Apart from them, there are no other muhājirīn left in Shām, except for a small number whose hearts yearn for giving bay’ah to the Imām. Then there will remain those who is obstructed from it by mountainous waves of envy and arrogance, so that he drowns in the methodologies of the hypocrites, the rumourmongers, and the weak-hearted, and he aids the sahwāt of apostasy, following rukhas (concessions) on his path to heresy. We ask Allah for forgiveness and well-being in this life and in the hereafter.